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Teachings on the After-Death State

Dara Eklund

The following is reprinted from *The Theosophist*, March 1990.

In his article 'Do We Wake Up After We Die?' (*The Theosophist*, June 1989) Dr. Algeo raised the question of consistency in theosophical teachings. He contrasts the Mahatmas' teachings about the after-death states with those of early theosophical figures including H.P. Blavatsky. Since everything HPB taught, she attributed to those Mahatmas, this plants doubt in students' minds about her teachings on the after-death states. However, any doubts concerning HPB's consistency with her teachers can easily be settled by examining her own words and those of the eastern occultists she endorses.

In 'Tibetan Teachings', HPB quotes a 'Gelung of the Inner Temple' on the quality of awareness after death for sinful souls, suicides and victims of premature death:

Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is to get into the whirl of rebirth as soon as possible. (1)

This 'stunned condition' does not suggest normal personal awareness. The student is in fact warned not to interfere with the soul's consciousness, as may be done by some unwanted medium who attracts the 'spiritless remains of the late being', not the real entity. It is also stated that:

In the case of one who died a natural death totally different conditions exist...according to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. (2)

This state of stupor by no means suggests an ability to communicate, for:

At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them. (3)

The Gelung further describes the process of disintegration of that which has been exuded by the being as he

passes onward and his principles dissipate. Studying these passages we can see why the Tibetan teacher remarks that 'the spiritual soul and pure spirit...separated from the personal self, form the everlasting individuality and cannot perish.' (4) Besides HPB's total accord with the general rule by which we are no longer 'volitionally conscious' of other beings after death and we can no longer interact with them, the teacher above quoted by her closes his remarks emphatically: 'Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love,' which he states can cause the so-called spirit to delay for a while, but:

At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the Accomplished,...or the Bodhisattvas alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after dying. (5)

These Tibetan teachings seem to be totally in keeping with the ML statements, and should the student desire to further confirm this understanding he would profitably read HPB's commentary on pp. 110-12 of the CW, Vol. VI.

In *Transactions of the Blavatsky Lodge*, HPB is asked: How does sleep differ from death? She replies:

There is an analogy certainly, but a very great difference between the two. In sleep there is a connection, weak though it may be, between the lower and higher mind of man, and the latter is more or less reflected into the former, however much its rays may be distorted. But once the body is dead, the body of illusion, Mayavi Rupa becomes Kamarupa, or the animal soul, and is left to its own devices. (6)

Dr. Algeo's article also poses the query: Can the dreamer be en rapport with an entity in Devachan? HPB writes:

The only possible means of communicating with Devachanees is during sleep by a dream or vision, or in trance state. No Devachanee can descend into our plane; it is for us—or rather our inner Self—to ascend to his. (7)

One can conclude after reading the above that Kamaloka is an effect state and that the karma of former lives cannot be altered until a new lifetime. HPB is entirely in accord with her teachers that no new causes are generated in the Devachanic condition. The struggle goes on during

LIFE, not after death. The tendency of the Kamic principle being towards form, any yearning reinforced by the ego's choices during life accrue to the Kamarupa after death. They lend an imprint to the lower life atoms, which subsequently circulate through the lower kingdoms. Dr. Algeo writes that 'every effect is in reality the matrix for new causes.' This infers that karma does operate after death. However, the Teachers have taught: 'There is no karma unless there is a being to make or feel its effect.' (8) W.Q.Judge shows that since our lower principles are dispersed after death, there is no coherent being to, quoting Algeo, 'generate causes by the way we respond after death'. Judge does, however, state that there is a purification, preparatory to entering into devachan, in which the soul might be prevented from passing on to its restful bliss by a medium, since 'as soon as this disintegrating process is inhibited, the soul itself is held, so to say, in a vice which it is powerless to open, and unaware as well from whence comes the disturbance.' (9)

Despite modern research cited by Dr. Algeo, which acknowledges that we are 'conscious or unconscious in various ways', the process of death, once instituted, cannot be stopped according to our theosophical teachings, except in the case of an Adept.

HPB writes about reaping in afterlife, only the fruit of what we have sown in this life:

Our philosophy teaches that punishment overtakes the Ego only in a future incarnation and that after death it receives only the reward for the unmerited sufferings endured in terrestrial life...Karman is the child of the terrestrial Ego. (10)

Please note the quote refers to unmerited sufferings, not unmerited karma.

It is good that John Algeo quotes freely from all the various theosophical teachers, but it is crucial to keep in mind not only the individual context of a passage, but all other passages which might broaden the perspective. For instance, W.Q.J. says much on the illusory nature of Devachan and the conceptual time differences in the after-death states. (11) Devachan itself is seen to be a necessity though thought by some to be a reward for a good life. But Judge qualifies this by saying that the karma of a good man 'must act on him, however, in other lives, for the earth is the place where such karma has its operations.' (12)

Likewise, in quoting HPB's account from *Caves and Jungles of Hindustan*, as supportive of C.W. Leadbeater's conclusions about post-mortem existence, one should not ignore what HPB has written elsewhere on that state. The passage concerning a conscious life in the world to come is qualified by what HPB says on pp. 569-70 of *Caves*...:

But with our conditioned concepts about material life, the words 'living' and 'being' are quite inapplicable to the purely subjective state of post-mortem existence. ...It is just because the life of the disembodied soul, while possessing all the vividness of reality as in certain dreams, is

devoid of every grossly objective form of terrestrial life, useful only for corporeal senses, that our philosophers have compared it to dreaming during sleep.

HPB states emphatically elsewhere that only an Adept can experience conscious immortality, and that we must win this immortality.

Many will not agree with the implication of Dr. Algeo's article, that because the *Mahatma Letters* 'are not a comprehensive, balanced exposition of the wisdom tradition', or 'we are reading what was intended for a particular reader, not for us', they have little authority. That would not be true even if the ML dealt only with personal rather than universal matters; unless one cannot or will not recognize any spiritual authority other than ones own. Ideas can be appropriate not only to the individual addressed but to countless others who value them.

Universal truths can be tested by experience. Why else would the TS still publish those excellent study guides to the ML, if not for the timelessness of their teachings? Truth should apply to any age.

If Sinnett spoke of giving only general outlines of the Mahatmas' teachings, that does not infer that their letters are unreliable guidelines.

Mr. Algeo is certainly correct that Sinnett's ideas upon spiritualism needed correction by his Adept correspondents. Their warnings to him about materializing the spiritual realm are even more needed today, given the channeled 'denizens'; being promoted in Western culture. In an article appearing in *The Theosophist* of August 1883, an eastern occultist states:

The heavy hand of a *personal* deity and his personal ministers seems to compress the brain of almost every western thinker. If the influence does not show itself in one form, it does in another...Is the intercourse between disembodied spirits under discussion? The western constitutional bias of mind can conceive of no such intercourse without some degree of mutual consciousness of an objective presence of the corporeal kind: a sort of psychic chit-chat. (13)

John Algeo gives numerous references to the exoteric beliefs of the world religions concerning post-mortem states: Theosophy is unique in providing esoteric keys to all of them. Therefore, the Adepts' teachings would naturally be, 'perhaps unique, in the religious traditions of the world'. It may very well be that Theosophists who do revere their views, do so because they often are unique solutions to the world's riddles concerning both LIFE and DEATH.

(1) H.P. Blavatsky: *Collected Writings*, VI, 107. Other pertinent passages that discuss the difference between incarnate consciousness and devachanic individuality can be found in V, 74- 94.

(2) *Op. cit.*, VI, 108

(3) *Ibid.*

(4) *Op. cit.*, 109

- (5) *Ibid.*
- (6) *Op. cit.*, X, 260-61
- (7) *Op. cit.*, 262-3
- (8) *Echoes of the Orient*, I, 313
- (9) *Op. cit.*, II, 388
- (10) *From the Caves and Jungles of Hindostan*, 561
- (11) See *Echoes* I, 153-56
- (12) *Ibid.*, 154
- (13) *C.W.*, V, 89

The New Religion of Mankind

G. dePurucker

The following excerpts, to which we have given the above title, are from *Esoteric Teachings*, II: *The Esoteric or Oriental School*, "The Spiritual Movement of the Age," p. 102-3. The 12 volumes of this series are published by Point Loma Publications. The reader will note particularly that the date of the writing was in the early 1930's, some years prior to World War II. —Ed.

It is the duty of the T.S. to continue to be the Leader in the thoughts of men, to carry on the work which H.P.B. did, and to keep the link with the Lodge unbroken. H.P.B. did what she had to do; and what we are doing is merely carrying on the same building of the Temple of Truth in which, so it is hoped, will live as realities for ages the living spirit of love and wisdom, the new religion of mankind.

There is nothing unique about this. It has taken place in the past. An immense effort was made at the time of the downfall of the Atlantean Race—an immense effort, I say, which was the root of what long ages afterwards degenerated into the various schools, mystical, religious, and philosophic, of the mankind who came thereafter.

The religions of Greece and of Rome, and of Persia, of Babylonia, and of Hindosthan today, originated in the same way, and that is why they all have the same fundamental truths, the same esoteric background, the same inner reality. The Occident today has no real religion at all. It has merely churches, and a certain amount of quasi-religious teaching.

But a new era, psychical and physical, is opening for mankind. Great events are in the making today. There will soon be a need for men and women of outstanding spiritual power and of intellectual force, and the Masters are preparing for this need. To use the analogy, to use the figure of speech, common in your Occident, the sheep are separating from the goats. Just as the European countries are karmically in preparation for the coming of a new 'Terror,' just so are other parts of the world going to be affected by the same karmic events; and in every country there is at the present time an attempt to build up a body of people who will hold together and be prepared to carry on the light.

I was told to unbosom myself of things which I have been taught; and as I have told you before, Companions, more of a strictly esoteric character has been given out to

you than has been so consistently and continuously given in the history of humanity for several tens of thousands of years. Part of the objective that the Teachers have in opening the portals, as it were, or the arcana of the sanctuary, and showing some of its secrets, is the founding of a new religion of mankind based on the actual truths of the Universe—not a religion based upon human psychical clairvoyance, not a religious philosophy founded merely upon the more or less vague teachings of some aspiring candidate for human honors, but the ancient religion of mankind to be given out by degrees in more or less of its esoteric aspect...

If you will examine the old literature of the world, you will find those literatures which are the most ancient the fullest with the ancient teachings. The reason for this has been that some ten, it may be eleven, thousand years past, dating from about the time of the sinking and submersion of the last island of the Atlantean continental system, there has been a steady increase of materiality in the world, and a consequent and equal retrogression or recession of spiritual impulses. This cycle has very recently come to an end, and the teachings that you have been receiving in the Esoteric cycle, following upon the passing of our beloved K.T., who laid the whole sub-structure of what we are now building thereupon, are the proof of it.

I wanted to call your attention to this fact, because the era not only of our own Theosophical work, but the era which the world at present is entering, is a very unusual one. It is one which does not belong to the so-called Messianic Era which is 2,160 years long, but is one which contains a time-period of between ten and twelve thousand years. One such cycle that I am now speaking of has ended, and one of equal period has now begun. The entire civilized world, in European and American countries in particular, is approaching a very dangerous and critical point in its history. I have been alarmed, deeply anxious, about the situation of affairs, because it is a matter of very delicate balance as to which side of the dividing line between spiritual safety and spiritual retrogression, the scales will fall.

The Teachers founded the Theosophical Society in our age in order to have it work as a leaven in human thought, which means in the different strata of human society, and therefore in the social structure itself. This, of course, means likewise in the religious, and philosophical, and scientific strata of society as well as in those which pass by other names. It is a matter of the utmost importance to sow our Theosophical seeds everywhere. The recent great war [WWI] was but one of the symptoms of the karma which is afflicting mankind, especially in the West, at the present time. Now the war could have been greatly worse than it was: it could have meant the definite end of the civilization which the Occident has been building for the last two thousand years. Fortunately, it was stopped before it got wholly out of control; but in order to prevent a cataclysm, a serious spiritual and social cataclysm, in European and American countries, there must be a heavy balance of

spiritual forces on the side of Light and growth and peace. There is the plain truth before you....

There is literally a battle proceeding between the forces of light, to which we owe allegiance, and the forces of darkness. The forces of darkness are they which often make the greatest appeal to the consciousness of the average man, suggesting mere animal comfort, lack of aggressive spiritual activity, and the insistence placed upon the false doctrine of the individual's rights as being greater than the doing of duty to one's fellows. These things, if psychologically bundled together and preached as a code of conduct, implant selfish impulses in the human heart; and these doctrines of selfishness it is very necessary for us to combat by every means in our power.

Let no one imagine that the *Terreur* which H.P.B. stated "will affect all Europe when it comes, and not one country alone," referred solely to the last great war of 1914—18. Horrible as it was, that war merely marked the breakup or ending of an old cycle, and the beginning of a new. It was not the War which brought this change of cycles about. The War was merely an effect, a resultant, a consequence, of the evil living of mankind for previous ages. The *Terreur* of Europe has not yet come. The Great War inaugurated it; and I tell you, Companions, that this *Terreur* is not so far away. [Written in 1932.] If the Theosophical Society does not live on, and does not do what it was brought into being to do: to change the hearts of men towards kindness and brotherhood, towards compassion and pity, and to infuse into men's souls a hunger for a greater Light—if the Theosophical Society does not live on and accomplish its destined work—it will be a failure....

I fear that the European *Terreur* cannot be prevented, but the Theosophical Society can do this: it can greatly alleviate its horrors by softening men's hearts and by strengthening their minds. Our doctrines, our teachings, our ideals, our aspirations, our knowledge, and our wisdom, must become better known, for their influence is refining and elevating and strengthening and calming. Theosophy calms evil passions. It kills hatred. It stimulates love. That is what Theosophy does...

Tibetan and Sanskrit Manuscripts

David Reigle

During the past couple of decades, quietly and unnoticed, one of the most extraordinary transmissions of spiritual knowledge in the history of humanity has taken place. It is unprecedented in both its speed and its scope, involving modern technology and the financial resources of the U.S. government, among others. As a result, there are now about thirty U.S. university libraries which have entire rooms filled with Tibetan blockprints and manuscripts. Further, these texts can be obtained on microfiche, putting them within reach of nearly anyone. At the same time,

thousands upon thousands of Sanskrit manuscripts have been microfilmed from public and private collections throughout Nepal, under the Nepal German Manuscript Preservation Project sponsored by the governments of Nepal and Germany. The Institute for Advanced Studies of World Religions, based in the U.S., has independently microfilmed additional Sanskrit manuscripts in Nepal, and are the ones who put on microfiche and make available in that form the massive Tibetan text collection mentioned above.

How did it happen that U.S. libraries have become the repositories of the wisdom of Tibet? The U.S. government gave much financial aid to the government of India, more than the latter could pay back in U.S. dollars. So an arrangement was made whereby the U.S. would be repaid in books bought with Indian rupees from Indian publishers. This was the "Public Law 480" program, administered by the Library of Congress. The Tibetan refugees living in India, being an entreprenuring bunch, seized the opportunity to reprint via offset lithography any and every Tibetan blockprint and manuscript that had gotten out of Tibet, an enormous quantity. With the government footing the bill, and willing to pay the price required to print small runs of non-commercially viable material, the opportunity was not lost on the Tibetans. Although this P.L.480 program includes books in all Indian languages from publishers all over India, the Tibetan situation was unique in that so many refugees had arrived in India with their prize possessions: sacred books, and virtually none of these had been heretofore published. They now fill shelf after shelf in selected U.S. university libraries, where they are sent off to storage, a burden to already overworked librarians, to await some future user.

With the Sanskrit manuscripts the story is similar: too few workers microfilming piles of manuscript leaves, some paper, some palm-leaf, frequently in disorder, with insufficient time to adequately catalogue them. Selecting only those manuscripts catalogued as Kalacakra, this writer and a friend have already identified among them complete independent works and parts of other works whose Sanskrit originals were presumed lost. Who knows what all has been microfilmed awaiting thorough identification?

Yes, Theosophists, there could be thirty copies of the Book of Dzian in Tibetan sitting on U.S. library shelves for the past fifteen years and we would be none the wiser for it. Of course, this is not likely, but it is possible.

Letters of H.P.B. to Arthur Arnould

(Continued)

Our last *Eclectic* carried Letter IV of these *Letters*, with Notes pertaining to them. We now give the others of them, together with introductory and explanatory notes by Daniel Caracostea of *Le Lotus Bleu* editorial staff, Paris. —Ed.

A few months ago, among archives maintained at the French Headquarters of the Theosophical Society, a bundle of letters and documents was found, relating to the history of the Theosophical Movement in France, including a number of original letters from H.P.B. to various members. Most of these letters were published in 1933 by Monsieur Charles Blech, then General Secretary, in his book *Contribution à l'Histoire de la Société Theosophique en France*, Adyar, Paris. The letters which follow were not published in Monsieur Blech's book. They were all addressed to Monsier Arthur Arnould, who at the time was President of the French Branch of the European Section.

Arthur Arnould, the son of a professor at the Faculté des Lettres de Paris, was born on April 17, 1833 in Dieuze, in the district of Moselle. He started writing newspaper articles while he was employed at the Chief Administration of the Seine, when Baron Hausmann was Chief Administrator. He was forced to resign owing to his political and satirical chronicles published in the opposition press.

After the Franco-Prussian war of 1870, a revolution broke out in Paris, referred to as *la Commune*. Arthur Arnould was elected member of the Commune of Paris on March 26, 1871. After the fall of the Commune he suffered many vicissitudes and had to take refuge first in Switzerland and later in Argentina. He was sentenced *in absentia* to a prison term by French Military Tribunals. He returned to France when amnesty was declared. Between 1880 and 1890 he published some forty very successful newspaper serials, under the *nom de plume* Arthur Matthey taken from his wife's maiden name. (1)

Arthur Arnould first met H.P.B. when she was visiting Paris in 1884. (2) He attended the meetings of the French Branch of the T.S., named l'Isis, as an associate member; (3) it was only after the dissolution of l'Isis, by Col. Olcott on September 17, 1888 that he became a full member and a week later President. Papus (Gérard Encausse) was the Corresponding Secretary of the new Branch. Arnould became a member of the Esoteric Section on November 21, 1888. (4)

In a letter to Madame Camille Lemaitre dated December 31, 1888, H.P.B. said of him:

"Arnould is a brave and noble heart...He suffered under Napoleon III, and he spent *nine* years in exile and fought for the people. With his help, you could bring socialistic ideals to the Society." (5)

And further on:

"...he was a poor suffering heart, a soul who thought he had lost all when his wife died. Some time ago he wrote me a long letter—a *confession*. It is a *sacred* trust and I cannot reveal it; but I think I have consoled him by showing him the Truth—the Truth that leads to the supreme consolation; for it is only in the love of Humanity that one can find all

the loves that one believed lost for ever. I think he is on the right path—I am sure of it..." (6)

In March 1890 Arnould founded the theosophical review *Le Lotus Bleu*, with the financial and moral help of H.P.B.. She was "Editor in Chief" and Arnould "Managing Editor" under his theosophical *nom de plume* Jean Mattheus. He remained at the head of the Theosophical Movement in France until his death in November 1895, though his health was poor.

Among other things, Arthur Arnould wrote a booklet *Les Croyances Fondamentales du Bouddhisme*, published in 1895. (*The Fundamental Beliefs of Buddhism*).

—Daniel Caracostea

Letter I (7)

To M. Arthur Arnould, Prest of the Hermes T.S. and member of the Esoteric Section of the T.S.—with brotherly greetings from H.P.B.

London, 1889.

Letter II

Esoteric Section

There is no RHTT

Seal

H.P.Blavatsky

Friday December 2nd 1889

Dear Brother,

Get "Esoteric Buddhism" published at all costs. (8) I *don't like it*, but for beginners and those who don't know the first thing about the *real* Secret Doctrine—it's clear and accurate. It only needs a very short preface by the translator or rather by you—to say that certain passages are not *quite correct*, in the sense that in his attempt to reconcile its views with those of modern science, the author has materialized the doctrine a little too much. The book is based on Master's letters but a lot of passages have been misunderstood. But publish it all the same because *Esoteric Buddhism* will have an excellent result.

I give you *carte blanche* to read all you want about me by Dramard (9), *with regard to* my personality, etc. I am not conceited. I am just finishing the *Secret Instructions* 5—6. (10) Not a minute to lose. Excuse my bluntness. Get the *Voice of the Silence* translated and if it's well translated you'll see the effect it will have! (11)

Yours

HPB.

Letter III

Jan. 4 1890

Dear M. Arnould,

We are having a bit of bad luck, which I was expecting. Already when my poor dear Camille Lemaitre was here

translating the pamphlet "Why I became a Theosophist", following her own fantasies rather than what Annie Besant had actually said and written, Annie was warning her not to put under her name ideas which were in fact those of Mad. Lemaitre. Unfortunately she didn't read the translation of the first numbers (12) in *La Revue Theosophique* or she'd have had them stopped. I didn't read it myself; but she has just read it now—I too—and we are horrorstruck ! Not a single complete sentence of Annie's. Not one idea unembellished with variations longer than the theme; nothing, nothing ! I have translated the last paragraph for you verbatim from the English pamphlet opposite the "translation" of my poor friend, Camille. It's deplorable. She is very very annoyed and tells me that if her pamphlet is printed as it is in the R.T., she'll take legal steps to forbid it. The fact is that this blessed pamphlet is a revision, a critique, a bibliography by Mme Lamaitre on Annie's pamphlet, not at all a translation of what she has written ! How she managed to distort it like that is beyond my comprehension. The two paragraphs that I give you—my word for word translation and that of Camille Lemaitre will let you judge the rest ! Whole pages interpolated which don't exist in the English—it's worse than the Holy Judeo-Christian Bible. I tremble for the *Secret Doctrine*; I haven't yet read it in the *Revue Theosophique* ! (13) If I find the same thing there I'll stop its publication immediately. Ah—if it were Amaravella—what a difference ! By the way, poor Amaravella Coulomb (14) is in Nantes; he is a soldier, but more of a theosophist and esotericist than ever. His pledge fever has left him and he sees all the follies he has committed. And that reminds me of the *Esoteric Instructions*. How is she translating them for you ? If she is doing it the same way, it will be really terrible. I'll have to write to her about it. In the meantime please compare what follows !

to compare and judge
Why I became a Theosophist
 by Annie Besant

Last Paragraph

Translation published in the *Revue Theosophique* (December) (15)

A last word to our free thoughtfriends:—if the members of the national Society say to us 'Leave our ranks' we will leave them. We are used to the most painful of sacrifices. The struggle we had to undergo with ourselves was severe when, seeing the blind alley we had been following for a long time with our dearest friends, the materialists, was leading to, we turned away to follow a new road alone. But of what import is praise or blame to us ? We are answerable only to our conscience; when it says to us: speak, act in such and such a way, we obey. We have only one goal, one wish:—to seek truth.

Annie Besant.

Last Paragraph.

Verbatim translation of the original English. (16)

An imperious necessity forces me to speak the truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all I love, yet I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb but: "She tried to follow Truth".

Compare these beautiful words with the sentimental translation published in the *Revue*, and ask the Countess (17) herself, who is English (or American) to compare and you'll see that Annie Besant is right to feel annoyed.

Well the result of all this is that Mrs. Besant forbids publication of such a translation. She doesn't mention its appearance in the *Revue* because few of its readers know Annie Besant. But if this pamphlet is sold, she will not, she says, allow her name to appear on an article *that isn't hers*. (18)

I swear that I am trembling for my poor *Secret Doctrine*—and who knows what we'll find in Mr. Sinnett's *Esoteric Buddhism* !

Well now I hope you have got over your Russian *influenza*. But what is this beastly illness ? You know if you smoked like me, you wouldn't catch it—"Long live God !" as our friend the Abbé Roca says, I have an article set aside for him. (19)

Yours sincerely,
 HPB.

(For Letter IV, see *Eclectic*, No. 116, March/ April, 1990.)

Letter V
 Brighton

February 8th (1890) 17, Landsdowne Road(20)
 Holland Park. W.

To M. A. Arnould,
 Dear friend and Brother,

Annie Besant is with me, and since it's Saturday today and tomorrow, Sunday, is a damnable sort of day in this country, nothing can be done as far as the post is concerned. But she is returning to London, and on Monday February 10th she will send you 5 pounds ster. (i.e. 125 francs)—by postal order.(25) I'll be returning to London myself in a week and I'll try to send you the first *Fragment* of Isis Unveiled. Let's call these extracts "Selection from Isis Unveiled" with additional notes by the author—or something of the sort. (26) A thousand thanks for what you are doing. I shall write to M. Nus (27) as soon as I get back and I'll try

to send you a little Indian legend on the origin of the *Blue Lotus*. (28)

Yours
H.P.B.

Letter VI (29)

to Mons. A Arnould. Seal 15-3-90
17, Landsdowne Road
Holland Park. W.

Dear Sir and brother,

I am sorry to tell you that H.P.B. is not well at the moment. In fact she has not enough strength to write and has charged me to reply to your last letter for her under her direction.

She is really charmed with the *Lotus Bleu* and finds nothing to take exception to. It is true, that at first, she was afraid it was too small in format; (30) but she remembered at once that you know French taste better than she. In fact she is very happy with it.

As to the illness of our beloved sister and head, it is a crisis which takes hold of her for a few days from time to time. But we believe that as usual, she will be better and her strength will return within two or three days.

As it is, she did not want to keep you waiting for her reply. So she had me write you this note.

Fraternally yours
G.R.S. Mead

HP Bl.
too ill.

Notes

(1) Sources:

—*La Revue Mondiale*, "Les coulisses du Monde Littéraire" by Albert Cim, pp. 726-32, June 1919 (?).

—Manuscript by Jean-Paul Guingnette, *Madame Blavatsky et la Théosophie en France*, pp. 255-6.

(2) *Le Lotus Bleu*, Vol.6, n 10, 27 December 1895, p.433. It is in the course of this same year, that he was initiated into the Martinist Order. (*Papus, le "Balzac de l'Occultisme"*, by Phillippe Encausse, p. 51. Pierre Belfond editeur, Paris).

(3) *Contribution à l'Histoire de la Société Theosophique en France*, Charles Blech, Adyar, Paris 1933. p. 148.

(4) Blech op. cit. p. 205.

(5) " 186.

(6) " 184.

(7) *The Voice of the Silence*, published in London in September 1889. Arnould's copy is in the Library of the French Section, 4 Square Rapp, Paris. The Loge Parisienne Ananta

(Parisian Lodge Ananta) was founded on December 27 1895, replacing the Loge Ananta after Arnould's demise.

(8) Published November 1890, translated by Mme Camille Lemaître.

(9) Louis Marie Dramard was a French socialist who had joined the T.S. on April 5, 1884. He became President of the Isis Branch at its inception on July 19, 1887. A victim of smoker's cancer, his health obliged him to spend most of the year in Algiers. He died there on March 15, 1888 at the age of 39.

(10) This sentence of H.P.B. is a riddle, because we do not know what she means by "Instructions 5-6". After the foundation of the Esoteric Section in October 1888, H.P.B. wrote three series of Instructions intended for her students. (*The Secret Doctrine*, Vol III pp. 431-535, 1893, Ed. Vol. V. pp. 415-509, 1938, Ed. & HPBCW XII, pp. 513-643). After her death on May 8, 1891, Annie Besant and William Q. Judge, her successors as Heads of the School, published from oral instructions she gave to her Inner Group, Instructions 4 and 5 as well as a supplement to Instruction 4. (BCW XII, pp. 655-712. TPH Wheaton Ill. USA, 1980).

(11) Translated by Amaravella (Coulomb) and published in 1893 by the Bibliotheque de la Renaissance Orientale au siege de la Société Theosophique 30 boulevard Saint-Michel. (Library of the Eastern Renaissance at T.S. Headquarters, 30 BLd St-Michel).

(12) *La Revue Theosophique*, Vol. 2, nos. 8,9, & 10, October, November & December 1889.

(13) The translation of *The Secret Doctrine* began in *La Revue Theosophique*, No.1, March 1889 and publication was suspended in no. 10, December 1889.

(14) A native of Nantes, E.J.Colomb was a friend of F.K.Gaboriau, founder and editor of the first French theosophical review *Le Lotus*, edited from March 1887 up to March 1889. Coulomb got probably in touch with Theosophy through his friend. He lived sometimes in London close to H.P.B. in 1887-8 and was a frequent contributor to the various French theosophical magazines, writing original articles as well as translations. Most of his articles are signed with his *nom de plume* Amaravella. He must not be confused with the ill-famed Alexis Coulomb.

(15) op. cit. no. 10, December 1889, p. 167.

(16) It is interesting to note that the English version which appeared in *Lucifer* (Vol. IV, no. 24, August 1889, p. 499) is rather different from the version published by Annie Besant in her Autobiography (T.Fisher Unwin London 1893, pp. 357-8). This latter coincides with H.P.B.'s translation.

(17) The countess of Adhémar, editor of *La Revue Theosophique*. She was American.

(18) Arnould corresponded with Annie Besant on the subject. The booklet was published in 1890 as a publication of the Hermes T.S., by the Librairie de l'Art Independant (Independant Art Publishing House), 11 rue de la Chaussée d'Antin in Paris. A prefatory note states that it is not a ver-

batim translation. H.P.B.'s translation of the last paragraph was used almost word for word.

To M. Arthur Arnould 17, Lansdowne Road
Holland Park. W.
Jan. 3rd 1890

Dear sir and brother,

I have just read the translation of my little booklet, "Why I became a theosophist". It is so incorrect, that I implore you, sir, not to republish it as a booklet. It conveys neither my thoughts, nor my words; and if the booklet is to be published in France, I want it to be translated, as it is, and not as a collection of sentences under my name, phrases, which, however beautiful, are not mine.

Sincerely yours.

Annie Besant

17, Lansdowne Road,
Holland Park. W.
Jan. 19th 90.

Dear sir and brother,

I find quite fine your idea, of adding a few words in the form of a prefatory note, warning the readers that the booklet is not a verbatim translation. Of course, I do not want to prejudice your theosophical work in France in any way. If it is not too late, the last page could be translated—for these are my own words to the free-thinkers, and they are of no value if they are not translated verbatim. You could add them as sent to you by H.P.B.

Yours most fraternally.
Annie Besant

(19) The Abbé Roca (1830—1893) was a Christian Kabalist. He had a controversy with H.P.B. in *Le Lotus*, December 1887, April 1888, and June 1888. The article referred to by H.P.B. seems to have never been written or at least never published.

(20) Letter-head note-paper from 17, Lansdowne Road, used by H.P.B. when she was in Brighton. The date written in brackets was added by Arnould. It must be the date of receipt.

(Notes 21,22, and 23, refer to letter IV, published in *Eclectic* 116, March/April 1990.)

(24) On February 9th, Coulomb and Mme Camille Lemaître founded the Branche Altruiste of the T.S., at Nantes. The charter was delivered on May 14th, 1890.

(25)

19 Avenue Road
Regents Park, London.N.W.
Feb. 10th 90

Dear sir and brother,

I have the honour of sending you a postal order on behalf of Helena P.B.— 19 Avenue Road, Regents Park. I do not write the name, in case this letter should be lost.

Yours respectfully.
Annie Besant

(26) —Before the Veil (fragment from *Isis Unveiled*). *Le Lotus Bleu*, Vol.I no. 4, June 7, 1890, pp.219-49, (*Isis Unveiled*, Vol. I, pp. IX-XXII) with additional footnotes. —Extracts from *Isis Unveiled* (On the research of Mr. Crookes and other scientists). *Le Lotus Bleu*, Vol. II, No. 1, July 7, 1890, pp. 1-30, (*Isis Unveiled*, Vol. I, fragments taken out of sequence from chapter II, p. 39 et seq.) with additional footnote.

(27) Eugene Nus, Arthur Arnould's friend and co-worker for *Le Lotus Bleu*, was one of the Vice-Presidents of the Hermes T.S.. Like Arnould, he joined the T.S. when the new branch was founded on September 20th, 1888, before that being an associate member of the Isis T.S. He was a renowned writer.

(28) *Le Lotus Bleu*, Vol. I, No.2, April 1890, pp. 73-85, "La Legende du Lotus Bleu" (The Legend of the Blue Lotus).

(29) Although this last letter was not written by H.P.B., but by her secretary, G.R.S.Mead, we include it in this series, because it was written at H.P.B.'s request and in spite of everything, signed by her with the words "too ill" added at the bottom.

(30) The first issues measured 18.5 cm by 11.5 cm.

Salute to "Le Lotus Bleu"

The following letter, sent to *Le Lotus Bleu*, "La Revue Theosophique" founded by H.P.Blavatsky, official organ of the Theosophical Society of France (Adyar), 4 Square Rapp, 75007 Paris, was published in their issue of March 1990. We hope to have a review of that centenary number in our next *Eclectic*.

January 8, 1990

To the Editor and Friends of *Le Lotus Bleu* from The *Eclectic Theosophist*:

Dear Friends:

Centennials call for historical recognition and evaluation. When marking unselfish dedication to a Great Cause they also bring a natural and spontaneous outpouring of appreciation from supporters of that same Universal Cause.

It will be for your own readers and historians to make evaluation: those with knowledge of your history, its

problems, its sacrifices, and its attainments, from the long-ago vibrant days of inaugural effort when HPB personally launched the monthly periodical, to the present time. Ours today is to recognize that all such labor has required not only intellectual and financial effort, but above all the needed sustained spiritual aspiration to steer as far as humanly possible a wise and constructive course.

It is an honor, therefore, to send from one youthful nineteen-year old theosophical magazine to one of centennial maturity and testing, our most hearty congratulations and warm wishes for the next on-going hundred years. Those years naturally will not all be of 'sweetness and light', attainment lies in the onward fight itself. As long as the Light shines—and we recognize it—we can see the shadows for what they are and move forward on the Path.

We are reminded of words of H.P.B. that hold both encouragement and warning sent to the American Convention of April 27-28, 1890. They were written from London and not far in time from the first issue of *Le Lotus Bleu*. "The new cycle," she then declared,

"...which has opened for Theosophy is already beginning to bear fruit. The progress made by the movement during the last year is more marked than ever before, but while encouraging us, it is also a reminder that the time of harvest is rapidly drawing nigh, soon to be followed by the winter with storms and tempests. Thus, though congratulating all of us, my earnest and active co-workers for our noble cause, and especially my dear colleague, Mr. W.Q.Judge, I must urge you to increase rather than relax your efforts....

"...Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will UNITE and WORK as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help our brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work...

"Let us look forward, not backward..."

—BCW XII, pp. 151-54)

With those thoughts in mind we send again our congratulations, and our best wishes of both heart and mind for the future of *Le Lotus Bleu*.

Yours most sincerely,
The Eclectic Theosophist
 W.Emmett Small, Editor

"Theosophical History"

The following letter from James A. Santucci, Professor of Religious Studies at California State University Fullerton, dated March 19, 1990, was addressed to the *Eclectic* editor.

Dear Emmett:

Greetings to you and Mrs. Small. I am writing to assure you that although Leslie Price has had to suspend publication of *Theosophical History*, it is very much still in existence. After careful consideration and with the help from other concerned individuals, I have decided to take on the editorship of the journal.

It is our hope that the first number (January, 1990) will be ready for mailing by April, a delay that is unavoidable because of the last minute preparations of the papers for publication and because of the need to establish the mechanism to publish the journal. Once this is cleared, the journal should be readied nearer to its scheduled dates of publication: January, April, July, October.

For the time being, the format of TH will be close to the earlier issues. Unlike previous numbers, however, the present journal will have an editorial board, which will consist of Professors J.Gordon Melton of UCSB, Robert Ellwood of USC, Joscelyn Godwin of Colgate University, Gregory Tillett of Macquarie University, and Mr. John Cooper of the University of Sydney. It is our hope that *Theosophical History* will not only continue to fill a niche for those interested in the history of the theosophical movement but will also provide articles of the highest quality in the areas of both pre- and post- Blavatskyan theosophy.

With highest regards,

James A.Santucci, Professor
 Religious Studies

Two New Study Courses

The TS in America has issued two appealing booklets of study sources: "A Program for Living the Spiritual Life" by Shirley Nicholson; and "An Intuitive Approach to the Seven Stanzas of Dzyan" by Beverly B. Noia.

This represents a serious and vigorous effort to stimulate real study of Theosophy among the lodges and individual members of the Section. Shirley Nicholson's booklet of 48 pages has sections on Study, Meditation, Changing, Service, and An Overall Plan, which latter integrates the four aspects of study presented. Each of these sections carries a list of books and suggestions for study. For example, the section on "Study" lists Introductory books, the Intermediate, Advanced, Inspirational, and Biographies, including also available videos and audio tapes.

In a study of the Stanzas of Dzyan the words selected by Beverley Noia, "an intuitive approach", emphasize and underly the suggestions offered, as "it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain" (to quote from the SD. Proem).

For full information write to: Department of Education, The Theosophical Society in America, P.O.Box 270, Wheaton, Illinois 60189.

Extracts from Shirley Nicholson's Introduction:

"As esoteric ideas flood the world, people are coming to realize that it is not enough just to read about them. These ideas can have a transforming effect, but only if one lives them and follows a practice that grounds them in everyday life. Many people need guidance and encouragement in finding a way to do this.

"As you may have hoped when you picked up this booklet, there is a path that can lead to a new spiritual dimension in your life. The inner depths discovered along this way can enrich and enliven you and allow you to sense the meaning and purpose of your life. This is not an easy way that promises instant gratification; it takes some discipline and persistence. The changes it leads to may come quickly to some or come about in small ways over the years for others. But by following a spiritual path, you will eventually develop a new approach to life and be genuinely transformed.

"All religions map out a path that points to a fuller, more spiritual life. Their various versions have many features in common, such as prayer and meditation, helpfulness and compassion towards one's fellows, morality and ethics. Through the ages esoteric schools have prescribed a more rigorous path for those who want to go beyond the traditional ways and realize deeper layers of consciousness in themselves. The practices they require are based on the nature of the cosmos and the inner nature of human beings. The suggestions in this program are a modern version of age-old practices, adapted for a busy twentieth-century life....

"The program has four aspects: study, meditation, self-improvement, and service. All are necessary for a well-balanced regimen that will develop the different levels of the self. Study develops the mind so that our understanding grows. Also, through studying the principles of esoteric philosophy we can begin to sense the purpose behind our lives and our place in the scheme of things. Through meditation we learn to control and still the mind and personality and to get in touch with spiritual depths within and with our unity with the divine life that flows through everything. By working to improve ourselves, we shape the personality into a more fit vessel for the soul. Through service we reach out to others and to causes beyond our merely personal interests and "ground" our spiritual impulses in practical action. We make channels in the personality through which the soul can flow..."

Common Ground

We have given the above title to the following reflections sent to the Editor on the current status in the Theosophical Movement. They are from *Eclectic* reader C.P., of Seattle, Washington, not currently a member of any T.S. —Ed.

I've been following your call toward exploring the common ground among Theosophists with great interest. Seems to me the common ground needs to be the higher ground or higher denominator of HPB and her Sources.

Until then the opposing points of view of the various TS Societies probably will continue to have the beneficial effect of being or providing a check and balance against excesses, aberrations, and digressions. I'm thankful to have access to your publication "The Inner Group Teachings of HPB". In that book it is recorded that the IG was the *manas* of the TS, the ES was the lower *manas*, the TS the Quaternary. It appears to me that the lower quaternary, or "personality" vehicle of the TS is filled with dialectical oppositions. That there is naturally a wide gulf between lower and higher aspects of the TS is understandable in light of *The Voice of the Silence* (#56): "The self of matter and the self of Spirit can never meet." Interestingly it was stated by HPB that Judge was the "Antaskarana between the two *Manases*."

The truly hideous "personality" problems of the exoteric TS were fully in evidence during the life of HPB. That much is certain from even a cursory reading of The Mahatma Letters to A.P. Sinnett. There the selfishness, class stratification, egocentrism, snobbishness, racism, and occult clubbishness prevalent in the exoteric TS stands out in high relief. It required HPB and Masters' intervention to keep Olcott and Sinnett from radically destructive deviations, which they apparently reverted to once HPB's opposition was removed by her death.

Someday in an effort toward damage control in the exoteric TS someone needs to do for Sinnett what Tillett has done for Leadbeater. Despite his unbelievable opportunities Sinnett probably did more to undermine HPB from the inside (at least of the lower quaternary exoteric TS) than anyone. That Leadbeater and Besant followed his orientation toward HPB and her teaching is apparent from the telltale Mars/Mercury business and the predilection for astral phenomena and effluvia. Supplanting HPB and her Sources in the exoteric TS was the hidden agenda of the Judge case. It would take a truly herculean effort at this point to purge the exoteric TS of the astral effluent with which it is tainted. Augean Stables indeed!

Perhaps, as was said by a critic as far back as the 1920's, what is needed in the TS is not so much a "Back to Blavatsky" movement so much, as a "Forward to Blavatsky" movement. The inner and higher basis of the exoteric TS can only be the esoteric teaching of HPB and her Sources. That should be a common ground for anyone, truly a "highest common denominator." Freedom of thought for individuals at all costs, but the working basis for Universal Brotherhood is another, and higher, thing entirely. It demands literally everything we "possess."

As yet I have not ventured upon the study of the *HPB Collected Writings*, although I do have the *SD*, *Isis*, *Glossary*, and a number of smaller works by her or

collections of her articles. The HPB-Judge-De Purucker Tradition, and all those others who contributed to it, are likely to be my focus in Theosophy for some time to come. For the rest, the interest is mostly in history, for the lessons in "pathology" it contains.

Comment on Recent "Eclectic" Issues

Who Wrote the Prophecy ?

There is a question concerning the authorship of the prophecy quoted in the last *Eclectic*. It does appear in the *Collected Writings* Vol. V, p. 259, but it also is to be found in *Damodar*, by Sven Eek, p. 259, as the product of T. Subba Row. By a careful perusal of *The Theosophist*, Vol. V, p. 35-43, we see the continuing article "Replies to Inquiries Suggested by Esoteric Buddhism, Question VII," which series is by T. Subba Row. The mid-second column heading, "Sakya Muni's Place in History", continues the discussion of Dr. Weber, and is also by T. Subba Row, on p. 38. Footnotes on p. 35 and 37 finish with, "T. Subba Row, acting editor". HPB had been in Ootacamund until Sept. 25th, when she returned to Madras. Some might speculate that since "M" was the master of both HPB and Subba Row, either might have acted as amanuensis. Still, the prophecy is remarkable. —Jambgotch Fu

More of "Prophecy"

"Prophecy": it made me think of what HPB wrote early on in *Isis*, I, p. 184-5, where she says in effect that the future lies open to our spiritual eye. It is sad that our physical eyes, and equivalents on the inner astral plane of brain and sensation, seem so unrefined as to not permit our personal, embodied consciousness to share in that vision. It might be very comforting. I also, then, following my notes, turned to the SD, I, p. 571-4, and later on p. 638-9, where HPB writes about the "Star of the Soul". I find this very inspiring and uplifting. Hopegiving, in fact. So what does it matter if the personality passes away ? WE CONTINUE. What do you think ? HPB's article "Genius" again mentions this briefly (HPB Articles, II, p. 122, ULT). There is a "Mighty Being" inside of every one of us !—or am I mistaken ? Of course it has little if anything to do with our personality. The Personality is what gets so confused and unhappy, doubtful and despondent—or, again, am I wrong ?

It's a few days past the equinox. Easter is all out-of-whack with the proper date now. So now, when the moon changes to the grow cycle, agriculture will receive a push. The times are out of joint, and who but we have so made them ? It floods in Georgia, and here, starving for rain. So

we, collectively, brought on this situation. Are we any better intellectually or morally than we were 78,000 years ago when the Pyramids are said to have been erected ? I think HPB says that they have been three times under water ? If so, then they may be older still ?

HPB's letter to Arnould is certainly revealing of a number of interesting things.

I am glad that the article from Trevor Barker is republished—so much confusion exists over the question of whether the Masters actually wrote Their letter or not. Especially the "Judge Case" underlines this....I am not quite as surprised as I might be about the suspension of *Theosophical History*. It seemed to me that it was getting lost in a maze of sub-passageways, and becoming 'host' to many speculations, rather than confining itself to actual research and facts.

What Joan Sckrabulis writes I found to be very encouraging (p. 10). So there are signs that the recognition of Judge may be timely, and I hope that this comes about in a simple, unforced manner. It is so much better to have people discover this, as she seems to have done. It is quite possible that the continual reprinting of his articles will do this, as readers see that it is unforced and that it is always 'in-line' with the *sanatana-dharma*, the eternal philosophy. (Networking—at work ?)

Now I wonder what a "Theosophical Encyclopedia" is going to cover, and how accurate will it prove to be. We recall the criticism that Mr. deZirkoff leveled (with good reason) at *The Theosophical Glossary*, of which HPB saw only about 32 pages in proof before she died. Faulty as it may be, it still is one of the best books we have that gathers together information and words from various sources. I recall that I started working with that when I was 18, soon found out that I needed more space for notes, so I went to a book-binder and had him interleave my copy for me—I am still using it, and have had to put in a lot more sheets since then, as I came across terms in our literature that were not contained in that original book, and which were explained or referred to in other contexts. For me it has proved a treasure-trove, and a key to pursuing ideas and subjects, which otherwise I might have forgotten. —Wane Kell

The Original Theosophy of the Masters

Did you send a copy of your letter to *Lotus Bleu* to the heads of the various branches of the Society ? It could not but have done good. One of the troubles I think is that the Adyar Society pays too little heed to the original Theosophy as given us by the Masters. It has been superseded in many members' minds by later teachers, such as Krishnamurti, a very admirable religio-psychological teacher but certainly not an occultist. However, we must all keep trying. —G.A. Farthing

From Letters Received

Celia Novy, Sydney, Australia.—The copies of G. de P.'s Esoteric Teachings have arrived. May I congratulate you on those beautiful covers and fine printing. And as I read his words, they ring true in my own heart.

Pervin Mystry, Mississauga, Canada.—I read the Open Letter forum ("From Letters Received") with interest. Everybody has something to say and contribute, and sometimes even a little bit of resistance or the other point of view with some negative comments. The forum proves that Theosophy is not based on any dogmas or set views. But it certainly has its own Principles. As long as Theosophy remains unpoluted by the dross of psychism it has a very bright and promising future in the centuries ahead.

Claire Walker, Cockeysville, Maryland.—(Re Talbot Mundy's *Om, the Secret of Ahbor Valley*) It's difficult to decide whether *Om* is occult fiction or spiritual biography. On the cue from its title it could be called all things to all seekers. The book should be better known; it is good Theosophy.

Geoffrey A. Farthing, Fetcham, England.—I was interested to hear that Point Loma Publications had produced "Introduction to Sanskrit". This will surely be of great interest to many scholars. I also think that "The Buddhism of H.P.B." will be of interest to many students, and it is just possible that it might be of interest to the members of the various Buddhist societies. However, there does seem to be a very considerable resistance to H.P.B.'s Theosophy amongst Buddhists. They seem to think that their doctrine of Anatta—that there is no abiding principle in man—would preclude their accepting the theosophical teachings. This was certainly the case with the Buddhists in London when Christmas Humphreys tried to sell them some Theosophy.

Malpas' story on "True Messiah: the story and wisdom of Apollonius of Tyana", sounds to me as if it will be very interesting and widely read. I hope so, particularly in the Christian sections of our community where Apollonius has certainly not been given his full and due recognition.

R.L.H., Sandy, Utah.—I enjoy "Eclectic" more than anything else I receive.

C.P., Seattle, Washington.—I do enjoy Dr. de Purucker and have 5 or 6 of his books, but had not started the series of esoteric studies. They are available here at the Quest Bookstore. Wonderful insights ! And I enjoy the *Eclectic* and the way it is broad enough to encompass different points of view while still being oriented to the "tried and true" Theosophy.

From ULT in India

Our warm thanks to Theosophy Company (India) Private Ltd., Theosophy Hall, 40 New Marine Lines, Bombay 400-020, for 1989 reprint copy of both *Letters That Have Helped Me* and *Studies in the Voice of the Silence*.

Their price is: Rs.1800; U.S. 43.00; Sterling L1.30. And Rs 4.00; U.S. .75; Sterling Lo.30, respectively.

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And We Quote:

What is our greatest limitation ? What is it that prevents us from seeing not merely truth itself, but also into futurity and into the past ? What prevents us from knowing the secrets of Being ? It is the veils enshrouding the personal self, the concentration of our thoughts and ideas around the individual, around the personal, egoic center. We clasp these veils to our breast and thereby weave around us a web of *mâyâ* or illusion, because we wish for personal benefits, and will them, and want them for the lower selfish self.

The real process of growth is the exact reverse of this. It is the casting down of these idols of personality, the throwing away of these inner veils, so that, as often said, the light may come in, that light and that peace, which latter, in the beautiful words of the Christian ritual, "passeth all understanding of men".

What are some of the requisites of chelaship ? First, perhaps, Devotion, devotion to an idea. Have first the ideal, then be devoted to it, follow it always. It will require your will fully in exercise, the spiritual will. Coincidentally, perhaps, comes Duty. Ask any man or woman who sincerely has tried to follow this Path, whether Duty be such an easy thing, and he will tell you truly that there is nothing like the right performance of duty, which brings into the soul such indescribable peace and rest. Think of what it means to have nothing behind you to undo, no mistakes of the personality which have to be remedied, rectified ! And this can be done, and easily done....by following that "still old path", ..which leads...to that enwrapping consciousness of universal presences and processes which to the nobler side of the intellect is supreme bliss. —G. de Purucker, *Fundamentals of the Esoteric Philosophy*, p.529-30.

CONTRIBUTIONS

Since our last reporting the following contributions have been received, and are here acknowledged with our grateful thanks and appreciation: C.T., \$5.00; P.v.d.S., \$31.03; C.P., \$10.00; M.R., \$5.00; W.&E.G., \$138.25; S.D., \$12.00; C.V.O., \$45.00; R.B., \$15.00; R.W., \$20.00; M.N., \$20.00.